

THE
DOMINION
OF THE
Seed of God

Throughout *all* GENERATIONS ;

O R,

The *beight*, and *breadth*, and *length*,
and *depth* of the Love of GOD,
which passeth knowledge, in the
sending of his Son CHRIST JESUS
into the VVorld, that whosoever be-
lieveth in Him should not perish,
but have Life Everlasting.

By GEO. BISHOPE,

*For God so loved the World, that he gave his only begotten Son, that
whosoever believeth in him, should not perish, but have everlasting
life. For God sent his Son into the World, to condemn the World;
but that the World through him might be saved. John 3: 16, 17.*

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THE DOMINION

OF THE
Seed of God

Throughout all GENERATIONS:

I be begotten, and begeth, and begeth,
and begeth of the Love of GOD,
which perfect knowledge, in the
ending of the 20th Century, is
into the World, that which we be-
lieve in the World not to be,
but which is everlastingly

By Geo. Bishop.

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The Dominion of the Seed, &c.

I Am to treat of a *thing* of the *greatest* weight, therefore let all flesh be silent; and whilst I am treating of things of *this* nature, let the *Witness* of God be heeded and observed, which only can give to understand the *things* of God, which are *spiritually* discerned:

There is a great ado in the World concerning *Christ*, and *Redemption*, and *Sanctification*, and *Salvation*; and many would die the death of the *Righteous*, and do wish that *their* latter end might be like *his*; as it was the case of *Balaam* when his eyes were opened; but few do know or understand what *Christ* is, or *Sanctification*, or *Redemption*, much less do live the *life* of the *Righteous*; and so attain unto *Salvation*. Therefore am I moved of the *Lord* to open this *Mystery*, and to write of the *things* relating thereto in *plain*, and *legible* characters, that the *Eye* that sees not may see, and the *Ear* that hears not may understand; and that those who do neither, may be concluded and shut up, now that the *Gospel* is opened, and be left unto the day that is near, wherein every one will be rewarded as *his* work shall be.

The *Gospel* of *Salvation* is *Christ Jesus*; the *Wisdom* of *God*, and the *Power* of *God*; and the *Word* that sanctifies is the *same* that saves, and there is no *Salvation*, but as *Christ Jesus*, the *Word*, the *Gospel* of *Salvation*, redeems, and sanctifies. And this is *Truth*.

Therefore all ye who stand in a *state* expecting *Salvation*, and are not redeemed or sanctified, your *Expectation* is *vain*, and you will die in your *sins*: For, he became the *Author* of *Eternal Salvation* unto all them that obey him, *Heb.* 5. 9. Even to them that believe in *his Name*, *Joh.* 1. 12. And, whom he justified, them he also glorified, *Rom.* 8. 30. And, If I wash thee not, thou hast no part in me, *John* 13. 8. And, the *Soul* that sows itself, it shall die, *Ezek.* 8. 4. Therefore deceive not your selves with any *vain hope* in *things* of *this* nature, which are of the *highest* consequence; For it will be too late for you these things to consider, when you come to be rewarded as your work shall be.

Then there are *many* who receive the *Truth*, and hold it in *unrighteousness*; and though they know the *Way of Peace*, yet they turn from the *holy Commandment*, and the *latter end* of these men will be worse than their *beginning*, and they will receive according to their deeds.

Moreover, there be, who having turned from the *Way of Righteousness*, and the *holy Commandment*, are yet notwithstanding *righteous* in their own eyes; whose *End* shall be as is their *Work*.

Finally there are, who having known the *Lord*, or rather are known of him, do follow on to know him, whose goings forth are from *Everlasting*; in the knowledge of whom is *Everlasting Life*; and these are they who are the *Seed* of the *Lord*; the *Plants* of his planting, that he may be glorified; and for these he will give *Nations*, and *People* for their *Ransome*; and they shall be called, the *Blessed of the Lord*; and his Off-spring with him. And of these I am to speak; and concerning these is what I have to say to be terminated, and the *Revelation of God in me* at this time is terminated to these, and concerning these this *Question* comes to be determined.

Q. V. Whether the Decree or Determination of God, concerning these only, was lodged with him for their Eternal Salvation, before the foundation of the World? Or, Whether the Salvation of these only, was that which in the design of the Lord was before him from all eternity, and none other?

And here I have many things to say; and of very great weight, which I should not enter upon, nor undertake to determine, or treat of; but that the *Revelation of God* is with me as to this particular, and a *Necessity* from him thus to speak; which I thought fit to premise, lest any should think that I was either prying into things that are not revealed, or meddling with that which such may think it were better to let alone, and keep in the *womb*, and never see the *Sun*.

But to these I say as before; and further; That the *Revelation of God* stands not in *times*, or *persons*, but where, and as he will he reveals himself, and who shall say unto him, *What dost Thou?* And when he will shew his *Secret*, it must be revealed; and so I come to give an *Answer* to the *Question*.

Ans. Thus then, The *Decree or Determination of God*, in reference to the *Salvation or Reprobation* of any, rests not, nor is terminated in the *Persons* of any, but the *Seeds*; *Jacob* and *Esau*; the *Seed*

of the *Serpent*, and the *Seed of the Woman*, of which *Jacob* and *Esaú* were the *figures*; As any are found in the *Seeds* aforesaid, so are they concluded with the *one* and with the *other*, either to *Salvation* or *Death*, as is the *state* of each. For the *Lord* accepts of no man for his *Goodness*, nor rejects he any for *their Evil*, *quatenus*, or, as they are *Men*, the *Creatures* that he hath made, but as the *spirit* of either of the *Seeds* worketh, or is the *root* of either; so he rejects, so he accepts.

And here is the mistake of *Men*, and the great puzzle in which they are who determine of these things, without, or not knowing the *Counsel* of the *Lord*. They conclude according to themselves, and the *Darkness* in which they are, That the persons, or the bare cleaving unto that which is good, or choosing, or being guided by that which is evil, is that which is the ground or bottom of *Election* or *Reprobation*, and there place the *Decree* and *Determination* of *God*; as if so be he had determined some to the one, and some to the other from all *Eternity*; and that they cleaving unto the one, and choosing the other, are there foreseen and determined. And so as on the one hand they would hitch the *Foundation* of *God*, and his *Purpose* as to *Man*, on the feeble twig of *Mans freewill*; so on the other, they would lay the ground and root of both on the *Decree* of *God* that there hath put *Men*, or in the *state* of each, which they cannot passe. And so have placed these things which are of *unfathomable* depth and certainty, upon the reeling foundation of their own mind. For, if the *Lord* had so concluded *Man* from all *Eternity*, there could be no *Alteration*; but *Man* must be determined according as He had concluded him: For, the *Decree* and *Determination* of the *Lord* who can resist? for it is like himself, *unchangeable* and *abiding* for ever. And so the *Lord* would have complained (as a man may speak after the manner of men) against himself, when he found fault with man; and all that which is spoken of *Redemption* and *Christ Iesus* had signified little; for, by an *unalterable* *Decree*, *Man* was (if this should be so) beforehand concluded. Or, if it stood upon the *Acceptance* of *Man*, or his choice or will that he is saved, or a *Vessel* of *Mercy*, the foundation of *God* must lie tottering as man is himself.

But these things have another depth, and the man of *Wisdom* sees it, wherein the *Lord* is certain of his *Determination*, and yet not at all concluding man to the one, or the other, as aforesaid. Which that

it may be plain unto the *Sons of Men*; and that they may see how it is, and be convinced; or left without excuse; the *Revelation of God* hath been with me as hath been said. And so I come to open the *Master* a little further; and to give demonstration in the things which may reasonably convince *Men* that it is so as I have shewen, and not according to what *Vain Man* hath thought upon, and concluded.

First, If the *Lord* by a Decree unalterable, hath fixed *Man* to the one, or to the other, then *Man* stands but as a *Passive Creature*, suffering the exercise only of *Divine Pleasure* upon him, as to his condition, not at all having to do in the determination upon him of the Pleasure that is *Divine*; which is gross to imagine. For this would take away the activity of the *Creature*, and his choice as to either, and make him like a lump of *Lead*, solidly determined to what place he is cast, without alteration or choice, as to his Center, from which of himself he can never remove. These things would be strange to assert, yet this Position asserts the thing, which places *Man* out of his activity or choice, into a heavy, dead, lumpish condition, out of which he can never be removed.

Secondly, In the next place, if the determination of *God* stands upon the choice of *Man*, and the *Vessels of Wrath*, and the *Vessels of Mercy* depend upon the mutability of *Man*, then hath the Determination of *God* no foundation; for *Man* being the Bottom or Center, and his turning and winding the Achme, or determination of his state, Another thing cannot be said to be the determination of *Man*; Forasmuch as two Determinations or Centers, in one and the same being, cannot subsist.

Thirdly, If the determination of *Mans* eternal State stands in a resolution which was had from all Eternity, then *Man* was before he was made; which is absurd to imagine. For Resolution and things relative as to *Consistances* are conterminant in the same being, that is to say, *God*, and his resolution concerning *Man*, and the being of *Man*, are contemporate; viz. When he made *Man*, he determined concerning *Man*, and not before. For, the determination of *God*, and the being of things, are Relatives, that is, as to their beings, they have relation one to another. *God* said, Let there be Light, and there was Light. So that to affirm that the determination of *God* from all Eternity concerning *Man* was so and so as aforesaid; is to affirm

affirm that *Man* was from *all* eternity ; and so, that *Man* was before *his* being ; which (as I have said) is absurd to think.

Fourthly, *Man* and *his* being are Correlatives, that is to say, *Man* was not before *his* being ; and so, to say that the purpose of *God* was before *Man* was, concerning *Man*, is to say, That the Being of *Man*, and *Man*, is distinct. For (as I have said) *Man*, and the purpose of *God* concerning *Man*, or *his* Being, are contemporaneous ; though the one hath the priority before the other, that is to say, the purpose of making, or putting a Creature so and so, before the Creature's being made so and so, and so put ; which is incongruous to reason.

Fifthly, The Gifts, and Calling of *God* are without Repentance, as the Apostle testifies, *Rom. 11. 29.* Now if *God* called *Man* to Damnation ; and if he called him to Life, and gave him Gifts accordingly ; For, what hath *Man* that he hath not received ? Then *Man* is determined to a state of Destruction or Life ; and he must needs be subject to either, as he is unto Life or Destruction determined ; which is Blasphemy to speak.

Sixthly, And to add no more, No *Man* is concluded to Life, or Death, but as he hath to doing in the things that appertain to Death or Life. But Principles, and their ends are connatural ; A *Man* cannot come to the end of a thing, but he must first be in the beginning. He that is Damned must come in the way of Destruction, and he that is Saved, into the Path of Life ; for the things are consistent. I am in the Way if I come to Life, and I am in the Path if I arrive at Death ; these things are obvious. But if I am determined to Death, or Life, before I am made, (and if from all Eternity I am so determined, I am determined so before I am made) then I am determined to the End, before I am come to the Beginning, and so I am that in Decree, which I am not in Being ; nor possibly can be according to the nature of things that are made, which have their Order, Relations, Consistencies, Duration, End, and Beginning, according to the Law and Order of him who hath given its being to everything ; who observes his own Order, and requires not the Creature against his own Law and Order.

These things I write to draw off people from their unreasonable apprehensions of God and himself, and to put things in to their due Place and Order, and more to understand him, where the Lord hath placed them, and not to rove in their Fancies and Imaginations in things of this weight and depth. And I have the rather posted upon this, for this cause, that *M*ay may come unto the even and poize, in things of this nature, which concern the everlasting happiness, which though we had the power to do, we have the necessity of doing. And so I have opened this *M*ystery so far as the Spirit of the Lord hath ordered me to speak.

Bristol the 13th
of the 11th
month 1666.

Geo. Bissop.

THE END.